

Pitris, and the immortals. Thou art
 the universal matter,,
 the senses, the unmanifested ; thou
 art the mind, intellect,,
 egoism, objects of sense-perception^
 and the self-conscious
 ego, the god that resides in the hearts of
 all creatures. Thou
 art the sacrifice, the implements of
 sacrifice, the sacrificial
 Mantras, the oblations,, the priest,, the
 sacrificer, the chanter
 of the Yedk: Mantras,, the burnt
 offering, the priest that
 casts the sacrificial animal in fire.
 Thou art the firmament
 with its suns and starry
 constellations, the nether-
 regions, the universal expanse of ether,
 the region of Maha ;
 in short whatever is found to
 exist among men, beast and
 Devas, all creation whether mobile or
 immobile are but the
 manifestations of thy eternal Self, O Lord.
 Who can behold
 thy eternal and universal image,, O
 Lord* which can not be
 perceived by the senses, which is invisible
 to the immortals,,
 and which *only* the Yogins behold in
 their psychic trance ?
 Who can comprehend thy real,
 unmanifest, birthless, death-
 less, changeless^ undecaying, all-
 pervading, perfect, secondless
 Self, which is infinite reality,, perfect
 purity, pure knowledge,
 though devoid of qualities and full of
 supreme felicity ? The
 shape which thou assumest in any
 particular incarnation, any
 of them the Devas, in their limited
 capacity, meditate upon as
 a substitute for thy real Self. Q thou
 infinite subjectivity; how
 shall I be able to worship thy real Self,
 which the mind compre-
 hended* not and the senses do not
 perceive. I have been able

to worship with offerings of Sowers etc.,
only a few of thy attributes, O lord, manifest in-the shape of
Sankarsena, etc. Be
graciously pleased to pardon me for the
defects in my performances of Japas and Hamas, as well as for
any omission on my
part in connection with thy divine
worship. I have not been
able to worship thee, O lord, as laid
down in the Shdstras,
with due devotion, so be pleased to
pardon my inefficiency*
]day and night, morning and evening,
whether moving or at
rest, my devotion is firmly attached to
thy feet, O lord.
I do not care for my body, -I am quite
indifferent to the